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ABSTRACT

Continuing education for clergy is examined in terms of participation rates and factors, with data based on the 1974 Clergy Support Study. The Study surveyed 19 key American Protestant denominations with results from 4,635 clergy usable for analysis. A systematic examination of the influence on continuing education program participation discusses: (1) time and money provided by congregations; (2) denomination; (3) other clergy support factors; and (4) the attitudinal dimensions. Data indicate that 67% of all United States clergy participated in at least one continuing education program during 1972-73; statistics are further broken down according to types of programs. Broad implications of the findings indicate continuing education programs may have attracted as many clergy as possible. Brief suggestions for future study regarding participant satisfaction and program influence are made. (LH)

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Continuing Education Participants
Who * How Many * Types of Program*
Attitudes * by Dr. Robert L. Bonn

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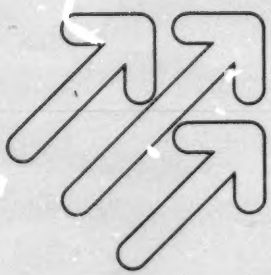


Introduction

Since its inception over a decade ago, continuing education for clergy has experienced a most rapid growth and development. Indeed, in some respects it is a "movement," one which has achieved an established place in many Protestant denominations as well as the Roman Catholic Church. Concern for continuing education has been focused into SACEM (Society for the Advancement of Continuing Education for Ministry), an interdenominational association which serves as a catalyst for the movement.

Through the efforts of SACEM and other interested groups, the importance of continuing education is now widely recognized. Many types of continuing education activities have emerged: independent study, seminary courses, degree programs, sabbaticals and travel abroad are only a few of many available. Continuing education is now seen in terms of career development and several writers have suggested that it is critical for ministerial role identity and the functioning of colleague groups.

Despite the recognition of its importance and the extent of its activities, relatively little is known about the numbers and type of clergy involved in continuing education. The following questions need to be answered:

- How many clergy participate or plan to participate in continuing education programs?
- In which types of programs do clergy become involved?
- How many congregations provide continuing education time and/or money resources for their pastors? How does provision of these resources influence program participation?
- Which clergy participate?

This booklet is intended to provide some answers to these questions and to consider the implications of these answers.

The 1974 Clergy Support Study

The key information source for this booklet is the 1974 Clergy Support Study, which was concerned with uncovering a broad, nationwide, interdenominational picture of clergy salary, continuing education activity,

other ministerial support items, and attitudes. Sponsored by the Program Committee for Professional Church Leadership of the National Council of Churches and financed by the Ministers Life and Casualty Union and through support from participating denominations, the Clergy Support Study surveyed 19 key American Protestant denominations.*

The Clergy Support Study was conducted in March 1974 when questionnaires were mailed by participating denominations to a representative, random sample of clergy serving local congregations at the end of 1973. Of a total of 8,659 mailed, 63 percent were returned. Fifty-four percent or 4,635 were usable for analysis. In order to allow for differing response rates and differing sample sizes in the respective denominations, data were weighted by denomination. In its scope, the 1974 Clergy Support Study was the most extensive, recent survey of compensation patterns of American Protestant clergy. In fact, its systematic sample and extensive scope allow us to generalize to the American clergy as a whole with relatively little risk of sampling error or bias.

The Clergy Support Study found that the median salary for Protestant ministers serving congregations at the end of 1973 was on the low side. To be exact, it was $10,348, a figure which includes cash salary, housing provision, utilities allowance and the miscellaneous income derived from weddings, baptisms, fees, etc. When examined in relation to other comparably educated professional groups over the period 1963 to 1973, the inadequacy of clergy salaries becomes even more apparent. Not only were salaries of clergy in 1963 lower than those of occupational groups such as attorneys, personnel directors, university professors and chemists, but they also increased at a slower rate during the 1963 to 1973 period. The net result was that in 1973 ministers earned on an average half as much as attorneys and less than two-thirds as much as the other groups mentioned.

The picture fails to become brighter when fringe benefit and expense items are taken into account.

* See: R. L. Bonn and S. M. Kelly, "Clergy Support—1973; Salary, Income and Attitudes," National Council of Churches, August 1974.

Barely two-thirds of those reporting indicated that their congregations made payments into a denominational pension plan on their behalf. Only 55 percent reported receiving health insurance, life insurance or a supplemental annuity. Twenty-three percent received funds for continuing education. Finally, only 15 percent received compensation for the social security tax ministers are obligated to pay because they are regarded as self-employed for social security purposes. The median value for the total of fringe benefit items totalled only $1,175. The economic burdens on clergy are even greater when it is realized that 85 percent of ministers also incurred out-of-pocket ministry related expenses. Most of these were for automobile use; in fact, 76 percent of those reporting showed a median loss $949 for non-reimbursed ministerial automobile expenses.

Perhaps even more surprising is the great variation in salaries and compensation. Fourteen percent of those surveyed received less than $6,000, while 11 percent received more than $15,000 salary. Ministers in the top paying denomination received a median $12,250 while those in the lowest paying denomination received only $7,091. The minister serving a small rural church received a median $5,277, only 40 percent of the median $13,881 received by the large urban church pastor. Those without college degrees received a median salary of less than $7,500 while those with training beyond college received over $11,000 median salary. Differences based on age, years of ministerial experience and region of country are also substantial although somewhat less dramatic.

Continuing Education in the '74 Clergy Support Study

The Clergy Support Study dealt with continuing education in several ways. Money designated for continuing education was regarded as part of the minister's fringe benefits package. Clergy were also queried about the time they received from their congregations for continuing education activities. Then they were asked about the types of continuing education activities in which they had participated in 1972 or 1973 and planned to participate in 1974. Finally, they were

given a battery of attitudinal items, many of which reflected continuing education concerns. Given the comprehensive data on the large systematic sample of American Protestant clergy and the continuing education emphasis, it was seen as most appropriate to analyze the Clergy Support Study data from a continuing education perspective. This effort was sponsored by SACEM and funded by the Lilly Endowment. With this information as background, we can now turn to the continuing education questions raised in the introduction to this booklet.

How many participated? How many plan to participate?

From a numerical point of view, clergy involvement in continuing education is tremendous. Two-thirds of all clergy in the United States, 67 percent, participated in at least one program of three days duration in '72 or '73, while 55 percent planned to participate during 1974. Slightly more were involved in one program only, although significant proportions were involved in two or more programs. Calculating each program at a minimum of three days showed more than 300,000 days spent in continuing education activity during 1972-73 and another 250,000 planned for 1974. (See Table One)

Table One
Continuing Education Program Participation

	Did in 1972 or 1973	Plan to do in 1974
Total Number of Participants	71,081	58,244
Percent of Total USA Clergy	67%	55%
..... One Program Only	..... 34%	..... 31%
..... Two or More Programs	..... 33%	..... 24%
Total Days for Continuing Education Programs	319,392	250,623

Both the rates of actual and planned program participation show dramatic increases over the past five years. According to similar data collected in 1969, 57 percent of all clergy had participated in some type of continuing education program in 1967 or 1968. The '72-'73 figure of 67 percent represents an increase of

10 percent of clergy, more than 10,000 in terms of actual numbers. Planned program participation for 1974 was also considerably higher than planned program participation of 1969 for each of the continuing education program types.

The breakdown by program type for planned program participation in 1974 in Table Two gives a clear indication of where the action is. The institute or seminar focused mainly on professional skills is the most frequently selected type of program. The institute or seminar focused mainly on theology and the independent study program were the second and third

Table Two

Participation in Continuing Education Program Types

(Figures represent percentages of continuing education program participants who select particular program types)

Program Type	Did in 1972 or 1973	Plan to do in 1974
Institute or seminar, focused mainly on professional skills, such as preaching, group work, planning, counseling	42%	38%
Institute or seminar, focused mainly on theology, Bible, ethics, etc.	36%	31%
Independent study program	34%	35%
Clinical pastoral education	20%	15%
Degree program in university or seminary	16%	16%
Organized reading program	14%	15%
Coursework in university or seminary—not related to degree program	9%	10%
Urban action training or community organization	8%	5%
Other	6%	6%

most often chosen. The urban action or community organization programs were selected by the fewest numbers. The percentage figures in Table 2 total more than 100 percent because of respondents who participated or plan to participate in more than one program. These figures should not give the impression

that continuing education is on the decline in 1974. The first column, "Did in 1972 or 1973," includes two years of continuing education program participation, whereas the second column is only for one year, 1974.

The remainder of this pamphlet will systematically examine the influences on program participation. The focus will be on planned participation for 1974, a measure chosen in preference to the actual rates in 1972-73 for several reasons: (a) planning is a behavior which gives insights into attitudes, (b) the '72-'73 measure includes two years of participation and hence gives an inflated estimate, (c) plans for '74 are directly keyed to time and money resources available in '74, (d) calculations on several important support variables showed similar relationships for the two different measures.

What influences program participation?

A. Time and money provided by congregations:

Of the total U.S.A. clergy, 32 percent received some time and/or money from their local congregations in order to participate in continuing education programs. Eighteen percent of all clergy received both time and money while 5 percent received money but not time and 9 percent received time but not money. The remaining 68 percent, more than 70,000 in actual numbers, received neither time nor money for continuing education program participation.

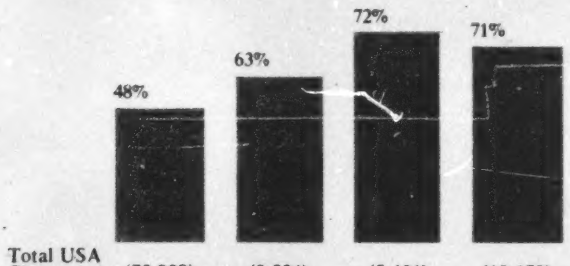
As was true of the days spent in continuing education programs, the total time and money designated for local congregations for continuing education of their clergy is quite large. The grand total comes to more than 250,000 days and close to $4,000,000 for 1974 (See Table Three). In addition to this are the non-reimbursed, out-of-pocket expenses incurred by pastors in continuing education programs and, of course, the expenses of the 68 percent who were involved in programs even though their congregations did not specifically designate time or money. An estimate of these latter expenses can be made from the information given by pastors when they were asked to show the expenses incurred in connection with their occupational activities and the amount reimbursed by their

congregations for these expenses. Twenty-seven percent of all clergy showed a median loss of $168 for continuing education activities. This figure, if generalized to the national sample of clergy, gives a total of $4,816,642. When added to the monies designated by local congregations, the overall total of monies expended for

Table Three

The Influence of Time/Money Allocated by Local Congregations on Planned Program Participation

Percentage of Groups of Clergy Planning to Participate in One or More Programs in 1974



Total USA Clergy—Numbers	(72,808)	(9,524)	(5,436)	(18,678)	= 106,445

Total Continuing Education Days Designated By Local Congregations: 261,012

Total Continuing Education Monies Designated By Local Congregations: $3,805,900

continuing education activities was well over $8,000,000 in 1974. It should also be noted that in addition to these monies are the scholarships or other funds provided by many denominational bodies to further the continuing education of their clergy.

Given the large amounts of time and money used for continuing education, it is curious that time and money designated by local congregations does not have a stronger, more direct influence on program participation. In fact, the data are almost paradoxical. Substantial numbers of those who are designated time and/or money by their local congregation do **not** plan to participate in 1974, while an even greater proportion of those not receiving time/money **do** plan to participate. As the figures in Table Three reveal, among the very

large group of clergy who receive neither time nor money, 48 percent plan to participate anyway. The proportion planning to participate rises only to 63 percent for the group for whom time only is provided and only to slightly over 70 percent when money is given. Comparatively, it can be said that *money has more influence on program participation than time.* Moreover, once money is provided, it may not matter much whether time is also provided.

In order to put the above analysis into perspective, it is useful to examine the overall totals of clergy in terms of whether or not they were designated some combination of time or money and whether they plan to participate in continuing education programs. Table Four does this and the results are most revealing. Fifty-seven percent of the clergy fall along expected lines, i.e., their congregations designate time and/or money and they plan to participate or they were not designated time/money and they do not plan to participate. Of more interest and concern are the remaining 43 percent, only somewhat less than half the entire sample. Ten percent plan no participation even though they are allocated time and money and 33 percent, one of every three clergy, plan to participate despite the fact that they receive neither time nor money.

Table Four

Four Groups of Clergy

Continuing Education Program Participation	Time and/or Money Resources Designated by Congregation	Not Designated by Congregation
Planned in 1974	22%	33%
Not Planned in 1974	10%	35%

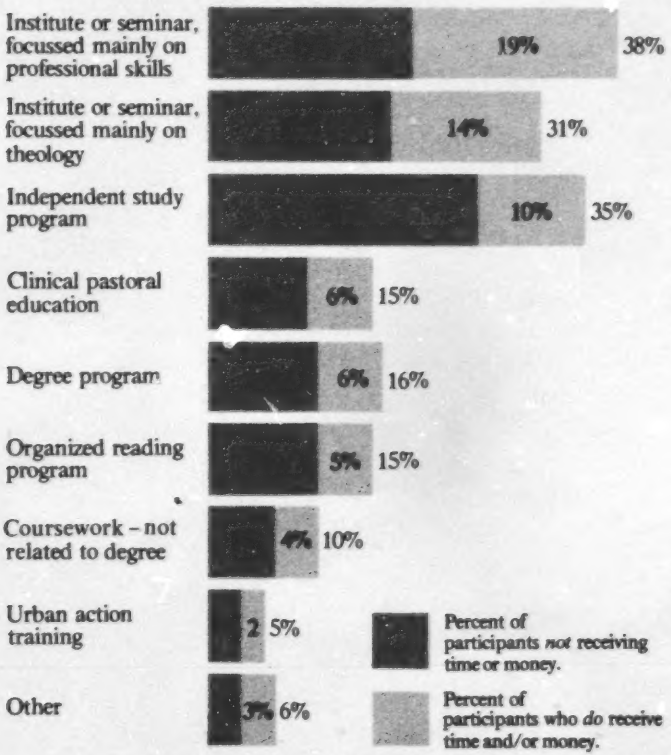
Total Clergy = 106445

Some reasons can be advanced to explain the above paradox. It is possible that some of the 10 percent who plan no participation, even though they receive time/money are "saving up" their continuing education funds with the intention of using them every other year or for some long term program. On the other hand, it is also possible that they are unable to find programs of interest or they lack sufficient interest to participate. The 33 percent who plan to participate even though

they receive neither time nor money are entirely different. Their personal motivation is presumably very high in that they are willing to bear the entire costs of participation in continuing education programs. It can also be inferred that they are finding programs that interest them sufficiently to undertake continuing education at their own expense.

Table Five

Time and/or Money Influence on Type of Program Participation



Further insight into the manner in which time/money allocation influences planned program participation is derived when the influence of these allocations on particular program types is examined. As Table Five indicates, participants in professional skills programs are far more likely to be receiving time/money than are

participants in independent study or organized reading programs. In other words, these latter programs are more often entered at the pastor's own time and expense whereas time/money allocations are more useful in enabling pastors to become involved in institutes or seminars in professional skills and theology and "other" areas.

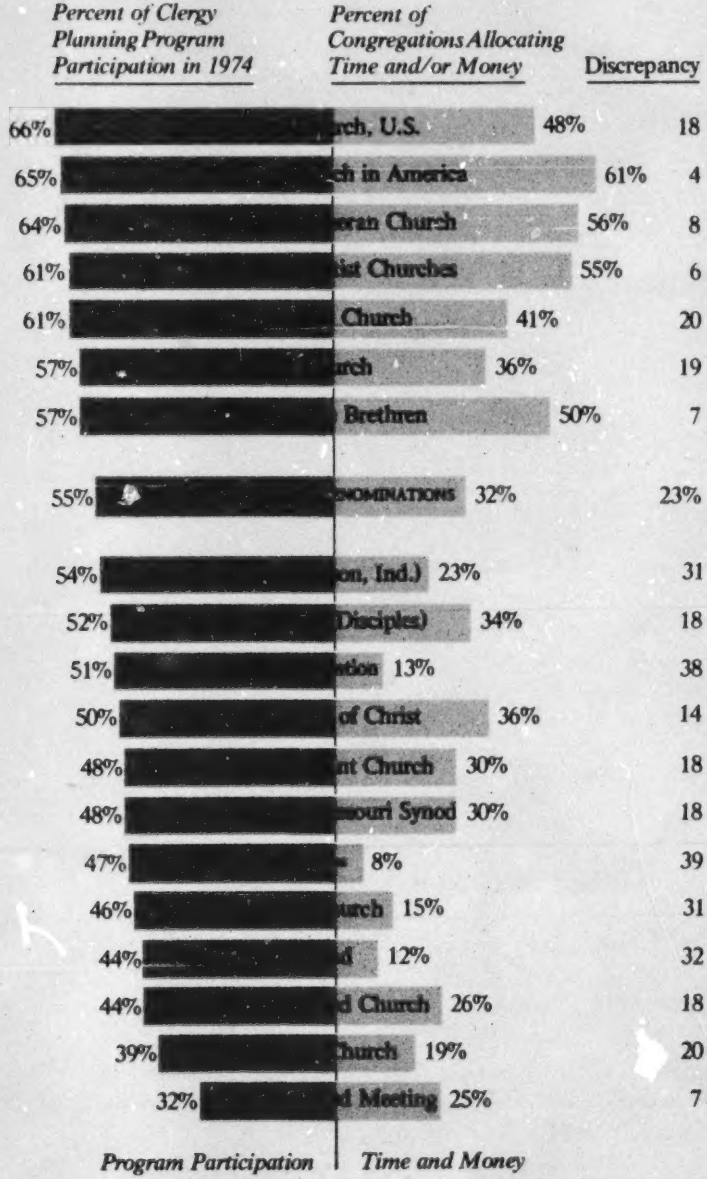
B. Denomination:

Beyond time and money, there are a variety of systematic influences on planned program participation. By far, the most important one is denomination. In fact, when it comes to planned program participation for 1974, the highest denomination shows a rate of 66 percent, slightly more than double the 32 percent of the lowest denomination. The reasons for this are not necessarily related to denominational size; several small denominations show continuing education participation rates above the national average while other large denominations fall below the national average. Of more importance is the value each particular denomination places on continuing education as evidenced in whether or not it has a national office specifically designated for continuing education. Of the seven denominations above the national average all have such offices, while of the twelve below the national average only three have offices assigned specific responsibility for continuing education. (See Table Six)

The denominational variation is even more apparent when one looks at the percentages of congregations in each denomination who allocate time/money resources to their pastors. The range is from a high of 61 percent to a low of 8 percent. While there is no one-to-one correspondence between denominational rates of planned participation and percentages of congregations designating time and money, it can be said that in those denominations with above average participation rates, 36 percent or more of their congregations designate time/money to their pastors. On the other hand, in denominations with below average participation rates, 36 percent or less of the congregation designate time/money resources. (See Table Six).

Table Six

Comparison of Denominations by Percentage of Clergy Planning Program Participation and Percentage of Congregations Allocating Time/Money Resources


Percent of Clergy Planning Program Participation in 1974
Percent of Congregations Allocating Time and/or Money
Discrepancy
66% rch, U.S. 48% 18
65% h in America 61% 4
64% ran Church 56% 8
61% ist Churches 55% 6
61% Church 41% 20
57% rch 36% 19
57% Brethren 50% 7
55% NOMINATIONS 32% 23%
54% on, Ind.) 23% 31
52% Disciples) 34% 18
51% tion 13% 38
50% of Christ 36% 14
48% nt Church 30% 18
48% souri Synod 30% 18
47% 8% 39
46% urch 15% 31
44% d 12% 32
44% d Church 26% 18
39% hurch 19% 20
32% d Meeting 25% 7
Program Participation
Time and Money

Of even greater interest is a "discrepancy" figure difference between the percentage of clergy planning program participation and the percentage of congregations designating time and money shown in Table Six. This figure gives a very clear indication of the clergy who are undertaking continuing education program participation at their own time and expense. For the national sample, the discrepancy is 23 percent. However, the denominational range is from a low of 4 percent in the Lutheran Church in America to a high of 39 percent in the Open Bible Standard Churches. It is also noteworthy that the discrepancy figure tends to be higher in denominations which have participation rates below the national average.

C. Other clergy support factors:

Other than denomination there are few formal social or demographic factors which influence continuing education program plans. Table Seven lists factors, nearly all of which have a significant influence on salary and, it might be expected, on continuing education participation rates. However, these same factors have very little influence on rates of planned participation in continuing education programs. Consider, for example, amount of seminary education: clergy without seminary training earn a median $7,158 while clergy with formal training beyond the seminary degree earn a median $11,412, nearly 60 percent more. Yet, the continuing education participation rates for clergy grouped by amount of seminary education vary only 6 percent. For another example, the number of communicant members in a pastor's congregation, probably the most dominant influence on salary, makes virtually no difference when it comes to continuing education program participation.

There are a few social and demographic factors which are exceptional in that they do influence continuing education planned program participation and account for differences of more than 10 percent in the rates for subgroups. The primary one is length of service. As Table Seven indicates, planned program participation declines steadily among groups of clergy who have served in the ministry for longer periods of time. When

grouped by age, there is a similar pattern, although the extent of the decline is less pronounced. The pattern of decline in planned continuing education activity for older or mature pastors suggests one of two related possibilities: (a) In that continuing education is closely linked to career needs, it is most likely to be utilized by

Table Seven

Influences on Program Participation

These variables have *little or no* effect on program participation rates or type of program participation:

- Prior non-theological education
- Prior seminary education
- Occupation of father
- Number of communicant members in congregation
- Total annual expenditure of congregation
- Size of place of church location
- Type of ministry (solo versus all others)
- Non-ministerial employment (part versus full time)

These variables show *some* influence on program participation rates

Length of service

The greater the length of service, the less likely the planned program participation. Among those with less than 10 years of service, *61%* plan to participate while only *43%* of those with more than 30 years of service plan to do so.

Age

The pattern is similar to length of service but somewhat less pronounced.

Type of setting

61% of those in suburban areas versus *51%* of those in rural areas plan to participate. Urban and small town areas fall between these figures.

Region

At *65%*, participation rates are highest among clergy in the Pacific area while at *50%* they are lowest among clergy in the East South Central area.

Salary

Two middle range salary groups show the lowest and highest participation rates. Those in the $,000 to 8,999 salary bracket have a participation rate of 47% while those in the $12,000 to $14,999 bracket have a rate of 57%. Other salary groups, including the highest and lowest paid, have participation rates which fall between these extremes.

pastors who are younger or in mid-career, or (b) Continuing education has been resisted by older pastors who do not see it as relevant to their needs.

Other factors which influence continuing education participation operate along somewhat expected lines. The rates are highest in suburban areas where 61 percent plan to participate and lowest in the rural areas where 51 percent plan to do so. When the responses are broken down by census region, rates are highest for the Pacific area and lowest for the East South Central area.

The relationship between salary and continuing education program participation is somewhat more complex. Curiously, it is two of the middle level salary groups which show the lowest and highest participation rates—those in the $6,000 to $8,999 salary range have 47 percent who plan to participate, while those in the $12,000 to $14,999 salary group have 57 percent who plan to participate. Neither the highest nor the lowest salary groupings show the extreme in the rates of planned participation. Although the reasons for this are not entirely clear, it might be suggested that pastors in the $12,000 to $14,999 salary group are active in continuing education because they see it as a means of advancement to a better position.

The focus in the above analysis has been to systematically examine the factors which influence continuing education program participation planned for 1974. The picture changes considerably if we examine the factors which influence whether or not congregations provide continuing education time and/or money resources to their pastors. Here it can be said that the factors which influence salary tend to be the ones which influence time/money designation by congregations. Thus 60 percent of congregations with more than 500 members designate continuing education time/money whereas only 20 percent of congregations with less than 200 members do so. Sixty-two percent of congregations with expense budgets of more than $50,000 provide continuing education time/money to their pastors as opposed to 22 percent of congregations with expense budgets of under $20,000. Similarly suburban churches are more

than twice as likely as rural churches to provide time/money.

Perhaps the most dramatic connection is between salary and the provision of continuing education time/money. As salary increases, the percentage of pastors receiving continuing education resources increases sharply with the result that the highest paid pastors are nearly four times as likely to receive continuing education resources as the lowest paid ones (See Table Eight). Beyond the factors related to congregations, there is also variation on factors relating to pastors. Pastors secularly employed more than 20 hours per week are far less likely to receive continuing education resources than are other pastors. In fact, only 10 percent of these pastors, as opposed to 35 percent of all others, received these resources in 1974. Pastors in the 30-39 age bracket are most likely to receive continuing education resources and those aged 60 and over least likely. Curiously, those with less than college education, as well as those with less than a seminary degree, are less than half as likely to receive continuing education time/money as their peers with more formal education.

Table Eight

Relationship between Salary and Receiving Continuing Education Resources

Salary Group	Percentage of Pastors Receiving Continuing Education Resources
Less than $6000	11%
$6000—8,999	25%
$9000—11,999	35%
$12000—14,999	40%
More than $15000	43%

In short, *when it comes to the provision of time/money resources for continuing education, the factors which influence salary are the ones which influence provision of these resources.* Generally, it is the large, suburban churches with full time, middle aged, college and seminary educated pastors who pay the highest salaries and also give the highest amount of fringe

benefits — one of which is provision for continuing education.

What is surprising is that *the factors which so strongly influence provision of time and money resources do not dramatically affect the rates of planned program participation.* This takes us back to the point made at the beginning of the data analysis: time and money allocated by congregations do not directly influence planned program participation. There are some clergy who do not plan to participate even though they receive time/money and, more important, there are large numbers of clergy who plan to participate even though they do not receive time and/or money. Given the similar participation rates for various subgroups and the uneven distribution of time/money resources, the above analysis suggests that it is the lower salaried pastor in the smaller, rural church, less likely to be college and seminary educated in the first place, who uses his own time and money in order to pursue his continuing education. In other words, *it is the personal motivation of these pastors which makes the rates of planned program participation relatively the same for all types of pastors even though the resources provided by congregations go disproportionately to the clergy in the larger, urban congregations.*

D. The Attitudinal Dimension

When examined from the viewpoint of clergy attitudes, the continuing education data contained in the clergy support study provide a contrasting perspective. The following attitudinal statements, drawn from a larger battery of items, linked together to comprise a single set of clergy attitudes toward continuing education:

Ministers who have special training (in counseling, administration, etc.) should receive higher salaries.

Professional associations among clergy should be encouraged.

Ministers should not specialize too much in their work. (negative correlation).

Participation in continuing educational programs is needed to prepare pastors for positions with greater responsibilities.

I do not see continuing education as a way of resolving ministerial job problems. (negative correlation).

Ministers should be required to undertake continuing study to relate their Christian faith to a rapidly changing modern society.

The ministry should be more professional than it is right now.

Participation in continuing educational programs has an influence on the selection of leaders in my denomination.

The best way for me to increase my job effectiveness is through continuing education.

The study respondents were scored on the basis of their answers to these items and grouped according to whether their score was "high," "medium," or "low."

The attitudinal set shows a strong relationship to many of the key study factors discussed above. Looking first at planned program participation for 1974, 65 percent of those who scored high as opposed to 45 percent of those who scored low on their answers to the attitudinal items plan to participate. Furthermore, if we examine denominations which are above and below the national average in participation rates, we find that of the seven denominations above, four have clergy who are predominantly high on the continuing education attitudinal set, two are medium and only one is low. The pattern is almost reversed for the twelve denominations below the national average: only two are predominantly high while three are medium and seven are low. In other words, scores of respondents on the attitudinal set are *strongly interrelated both with continuing education program participation and denomination.*

In addition to influencing the rate of planned program participation, attitudinal set responses also influence the type of program in which clergy plan to

Table Nine

The Relationship of Continuing Education Attitudes And Type of Planned Program Participation

(Figures represent percentages of all clergy grouped by attitude who select various program types)

	Continuing Education Attitudinal Set		
Program Type	High	Medium	Low
Institute or Seminar, focused mainly on professional skills	29%	20%	15%
Institute or Seminar, focused mainly on theology	21%	17%	14%
Independent Study Program	21%	20%	17%
Clinical Pastoral Education	12%	8%	6%
Degree program in university or seminary	13%	9%	4%
Organized Reading Program	10%	8%	6%
Coursework in university or seminary—not related to degree program	7%	5%	4%
Urban action training or community organization	3%	3%	2%
Other	3%	3%	3%
	119*	93	71

*Percentage totals more than 100 because of respondents selecting more than one program type.

participate. As Table Nine indicates, participation rates in five of the continuing education program types are distinctly influenced by the attitudinal set. Thus, degree programs at universities or seminaries attract three times the number of pastors who score high in terms of continuing education attitudes as pastors who score low. Pastors who are rated high are virtually twice as likely as other to enter clinical pastoral education and institutes or seminars focused mainly on professional skills. Finally, pastors scoring high are one and one-half times as likely as those scoring low to enter institutes or seminars focused mainly on professional skills. Finally, pastors scoring high are one and one-half times as likely as those scoring low to enter institutes or seminars focused mainly on theological skills and

organized reading programs. For the remaining three types of programs and "other" programs, the differences are much less.

The important point is that the *program types in which participation is most directly influenced by the attitudinal set are those which stress professional orientation.* Both types of institutes or seminars fall into the category and it is noteworthy that those scoring high on the attitudinal set items are the ones most likely planning to participate in professional skills programs. It is also significant, as Table Nine shows, that participation in degree programs is more strongly influenced by attitudes than is participation in coursework not related to a degree program.

An examination of the continuing education attitude set with respect to clergy support study variables shows that its strongest relationships are to age and length of service. The proportion of respondents scoring high decreased with age, the sharpest decline occurring for the age groups who are over 40. Similarly, there is a decline as length of service increases. The result is that 43 percent of age group under 30 rate high on the factor as opposed to 28 percent of the age group over 60. When it comes to length of service, 40 percent of those with less than 10 years of service score high as opposed to 24 percent of those with more than 30 years of service.

Other important support variables are not systematically related to scores on the attitudinal set items. Except for one or two minor groupings, salary makes no difference. Neither does the secular employment of the pastor make a difference. The attitudinal distribution is the same for pastors serving congregations with varying numbers of communicant members, with varying annual expense budgets, in various types of locations and in different regions of the United States. Even the amount of prior education, theological or non-theological, shows little systematic relationship to attitudinal differences.

In short, *the continuing education attitudinal set is a unique one which is closely associated with continuing education participation rates and types of*

continuing education programs. In fact, this attitudinal set is more closely related to rates of planned participation than any factor other than denomination. To put it another way, if one wanted to predict which clergy would enter continuing education programs, it would be more useful to know where a person scored on the items in the attitudinal set than to know age, length of service, prior education, salary, size and location of congregation, etc. It can even be claimed that attitudinal scores are nearly as predictive of planned program participation as whether or not time and money are allocated by a pastor's congregation.

Conclusion: Implications of the Above Analysis

Generally, it can be said that the continuing education movement has "caught on" since it has attracted large numbers of clergy. The 1974 Clergy Support Study, the largest systematic survey of clergy support to date, found that no less than 67 percent, two-thirds of all U.S. clergy participated in at least one program during 1972-73. Fifty-five percent planned to participate in 1974. Both of these figures showed considerable increases over the 1967-68 participation rate and the program participation planned for 1969.

When clergy were grouped by factors such as age, salary, size and location of congregation, etc., there was little variation in planned program participation rates for the various groups considered. This implies that the major types of clergy are being serviced by continuing education programs. Two critical exceptions to this generalization are denomination and attitude set. The denominational variation is tremendous with the highest showing a rate which is double that of the lowest. There is also a considerable difference in participation for those who are high rather than low in their continuing education attitudinal set scores. Moreover, these factors are interrelated so that we tend to find positive attitudes in denominations which have high participation rates and less positive attitudes in denominations where participation rates are lower.

Although differences among groups of clergy are much more pronounced when it comes to receiving

time/money resources, there is an unexpected lack of relationship between time/money resources designated by congregations and rates of planned program participation. It appears that there are many clergy who use their own time and money to support their personal program of continuing education. Indeed, calculation of a discrepancy figure by denomination shows that denominations with below average participation rates tend to have greater proportions of clergy engaging in continuing education at their own time and expense. It might also be conjectured that the continuing education attitudinal set comes into play in that it predisposes many clergy to participate in continuing education programs even though their congregations do not specifically provide time and money for them.

The broader implication of these findings is that *continuing education may have reached a threshold in terms of numbers of clergy who can be attracted into its programs.* As stated above, *virtually all the identifiable groups of clergy, with the exceptions of several denominations and those not attitudinally predisposed toward it, are being serviced.* If this is so, it can be said that sufficient study has been devoted to numbers and types of clergy participating in continuing education and that *it is opportune now to devote attention to other questions such as participant satisfaction with programs or the influence of program participation on a pastor's self-awareness or behavior.* However, these are questions for future study. The present pamphlet has sought to shed light on the question of who and how many clergy participate and the factors which systematically influence continuing education program participation.

Bibliography

Three basic books provide helpful background for persons developing their continuing education programs:

Competent Ministry: A Guide to Effective Continuing Education, by Mark Rouch (New York, Abingdon Press, 1975. 190 pp. $3.75 paperback). This readable volume covers the setting of ministry, planning, career development, and relations with lay and clerical peers. It is valuable both for beginners and for veterans in ministry.

The Continuing Quest: Opportunities, Resources, and Programs in Post-Seminary Education, edited by James B. Hofrenning. (Minneapolis, Augsburg Publishing House, 1970. 154pp.) Now out of print, but widely found in libraries, this earlier book has useful articles on major types of programs and approaches to continuing education.

Person and Profession: Career Development in the Ministry, by Charles W. Stewart (New York, Abingdon Press, 1974. 172 pp. $5.95). This book treats clearly the developmental span of ministerial careers, including continuing education as an indispensable element in the personal and professional life of a minister.

Five annual guides to continuing education resources are published by the Society for the Advancement of Continuing Education for Ministry (SACEM), 3401 Brook Road, Richmond, VA 23227:

Continuing Education Resource Guide, in five regional listings that cover the United States and parts of Canada. 25¢ each, or $1 for the set postpaid. This set of guides is the most comprehensive listing available, pointing more often to institutions and agencies than to programs.

A periodical of consistent value for ministers as a learning tool is published six times a year by the Christian Century Foundation, 407 S. Dearborn St., Chicago, IL 60605:

The Christian Ministry. $5 per year. Each issue focuses on a primary concern of ministry, with regular emphasis on career growth and continuing education.